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ITEMS FROM EXPERIENCE.

JUVENILE TRAINING—INCONSISTENCY OF GOOD MEN.—Seldom have I alluded in any place to the warlike education of the young without crossing the track of many good men who call themselves friends of peace. I could easily recount a multitude of such cases; but I will now restrict myself to one of recent occurrence.

Every body knows, that the politics of New Hampshire have for years been rife with the war-spirit displayed in an eager, ambitious, vaunting support of the militia system; and, when spending a Sabbath in a town of Massachusetts adjoining that State, I found that young and old had caught a pretty large share of the same spirit. Among other forms of its manifestation, I learned that a company of juvenile volunteers had been formed, and had trained often several times a week, day or night, through the summer. It was, in vulgar parlance, "all the go" among the young folks; they made a regular, thorough business of it; they were some weeks blowing the fife, and beating the drum, and marching about nearly every evening. There seemed to be a sort of mania. It turned attention away from the subject of religion; it nearly emptied the Sabbath school at one time of its male pupils; and sometimes did the uproar of their music and their movements disturb the religious meetings of the church during the week.

Whence came these young war-bloods? The sons of the deacon were there; the sons of other Christians too; and the son of an orthodox minister in a neighboring city, *himself a member of his father's church, and that father a professed friend of peace*, was the leading spirit in getting up and sustaining that juvenile company!

These facts threw light on what had before seemed to me quite strange. That minister's church *had* taken an active interest in the cause of peace; but "we don't," said one of its principal members lately, "we don't think much of peace *now*." No wonder; for seldom does the drinker, vender, or manufacturer of intoxicating drinks, or a conniver at such practices in those for whose conduct he is more or less responsible, think much of the temperance cause. Such is human nature; but alas! for the inconsistencies of good men!

EXPENSE OF JUVENILE TRAINING.—'I wish,' said an economical man of the world, 'that this training business were done with; for it has cost me eight or ten dollars to fit up my boys, besides the loss of their time during the best season of the year.' Another man, who had hired a lad of fifteen or sixteen, complained of having lost in the same way some two or three weeks of his time.

Now, let us calculate the total loss thus occasioned. Suppose there were forty boys engaged in that silly business; and reckoning the equipments of each to average three dollars, and their time to be worth only twenty-five cents a day, we have for direct expenses \$120, and for loss of time \$180; an aggregate of \$300.

COST OF MILITIA TRAININGS.—In the same town, though quite small, there were in 1842, no less than three volunteer companies organized, with some aid for one of them from an adjoining town. They equipped themselves, drilled more or less every week, and had a number of regular trainings or musters.

How much, then, did this ebullition of the war-spirit probably cost that little town? Reckoning the whole number of volunteers at 100, the time spent in all only a week, worth but half a dollar a day, their incidental expenses for board and other items merely twenty-five cents a day, and their equipments of every kind eight dollars each; and we have, though nearly every one of these estimates is probably too low by some fifty per

cent., for time \$300, for incidental expenses \$150, and for equipments no less than \$800, a grand total of \$1250!

COMPARATIVE EXPENSE OF PEACE.—We see in the case of this town, how much the war-system costs at its cheapest rate—\$300 for the boys, and \$1250 for the men, in all more than \$1500. How much would peace have cost? Had they spent, two or three years before, fifty dollars, or only half that sum for the subject of peace, they would have saved all their expenses for training, and prevented evils ten times worse for two worlds. One dollar for peace to save twenty or fifty for war! A few sermons, tracts and periodicals on peace, in season, would probably have sufficed for the purpose; and yet I should not be surprised if even good men there countenanced the war-movement, and then doubted the expediency and the propriety of doing aught for peace.

P. S. The result is even worse than my fears. It is now many months since I visited that place; and I learn that the people, members of the church along with others, took great offence at my preaching peace even without one word on the subject of *defensive* war. They thought it wrong to decry or oppose the war-system; and a school teacher then in the place, a member of Dartmouth College, where they have a company of volunteers called the Phalanx, a *professed follower of the Prince of peace in a course of preparation for the Christian ministry*, recommended and abetted the dismissal of the pastor, because he had allowed me to preach *peace* in his pulpit!! The pastor, a man of excellent spirit, took our publications, to the amount of five dollars, for general distribution; but all the aid he got from his church, was twenty cents! and he has reason to suppose, that most of the publications, left on the communion table for the use of the people, were wantonly destroyed!

Yet, with such facts staring us in the face, we are cautioned ‘not to rebuke the church. The church is right; and all you have to do, is to bring the world up to the church.’ Take this church as a specimen; though I would fain hope there are few like it;—and wherein is it, *in their views on this subject*, better than the world, better than Wellington or Napoleon? If not allowed to rebuke *such* Christians, whom *shall* we rebuke? If we *do* rebuke them, and they resist us, and bring on a conflict, must the friends of peace be denounced as enemies of the church and of God for inculcating the plain, undeniable principles of the gospel on this subject?

‘But you take too high ground.’ Certainly not in the case under consideration; for I said not a word about *defensive* war, and uttered nothing which candid believers in the lawfulness of *such* war had not before commended in numberless instances. No *lower* ground *can* be taken without a downright, unqualified advocacy of war. Yet the church in —, with that embryo minister at their head, would fain have me “cast out of the synagogue” for preaching *such* views, or *any* views, of peace.

This reminds me of some occurrences at Dartmouth College some half dozen years ago. The students who met to discuss the subject of peace, were mobbed *with brick-bats thrown through the window*; while the captain of their volunteer Phalanx, *then a beneficiary of the American Education Society*, could spend in his equipments, and other incidental expenses still more questionable, some thirty dollars a year *without opposition or rebuke*! I am happy to add, that he soon left that Society; but I know not that he has yet paid back the money previously wasted upon him, or that the church of which he was a member ever called him to any account for his conduct. Suppose such a man had got into the ministry, and settled as a pastor, or gone on a mission to the heathen.